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THE Chaplain

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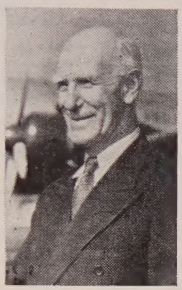
Battle for Asia

By Frank C. Laubach



WE LOST CHINA in four years. It looks as though we shall lose the rest of Asia in the next four years.

Why has this happened? Because the communists are employing a weapon never before used on a world scale. That weapon is a promise to the ninety-five per cent of Asia who are hungry and miserable to help them out of their misery. The vulnerable point in Asia and Africa is poverty. The people are destitute, in rags, sick, in debt, exploited, and unhappy. Russia aims her new weapon at this vulnerable point and finds it easy to make an impression. She says: "Your government robs you. Have a revolution. Go communist. The foreigners are robbers. Chase them out. Take what the rich own; then you will be rich." That promise is repeated millions of times daily and is conquering Asia at the rate of a hundred million a year. It is terrible; it is hate, murder, robbery; but it appeals to the natural hate of the masses for their exploiting landlords.

The communists will continue to fan hate and war in the hearts of the masses in every Asiatic country, and to start repetition of the Korean war in twelve or thirteen other Asiatic countries. This means that Christian missions and probably the entire Christian church will be paralyzed in that continent. Africa will go communist soon after Asia. Russia will then have three fourths of the human race—all the colored races on her side, only the white races in Europe and Latin America on our side. That will be the greatest catastrophe in history.

Against the promises of the communists to the hungry masses, our atom bombs and jet planes are helpless. Indeed, they help make Asia hate us. David Lawrence says our military secrets are being shouted at the world in order to prevent Stalin from starting a world war and in order to encourage Europe. Those bombs and planes do not feed hungry stomachs. They make the masses of Asia hate and fear us more than they fear Russia.

When I return to America and see how kindly people are, I realize that Asia hates an America which does not exist. We are not cruel and ruthless, as she thinks we are, judging from the newspapers and magazines. Asia hates our front window, not the people of the United States. An Indian visitor to the United States said, "I hate America, but I love the American

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people." We must change our front window. Take bombs and jet planes out of the Asiatic newspapers and motion pictures and radio.

We must use another weapon, one that is more powerful than communist promises. That weapon is a deed of helpfulness. It is Christian compassion. The communists promise to help the people after the revolution. We can begin to help them right now and without a revolution. Then all their agitation will play into our hands. They will stir up the desire of the masses; we shall fulfill it!

By helping them I mean helping them help themselves. I do not mean sending old clothes and food and money. I mean sending Americans who will share our "know-how." These masses do not want to take our charity. They do not want to be paupers. They want to come up, out of their misery and poverty, up toward our level. They will settle for nothing less. They are reaching up their hands for help, and they love anybody who reaches down his hand to help them up.

This I know from long experience. Ninety per cent of the people of Asia are illiterates. It is among illiterates that I work in all the countries outside the iron curtain. I am in intimate contact with these illiterate masses. I know their passion to come up as perhaps no other American knows it. They are the easiest people in the world to win if you help them out of their poverty. They want to learn to read because they think our prosperity is due to secrets we have in books, and in this they are largely right. They throng us to learn to read; they thank us and love us and hug us and give presents to show their gratitude. We could have them all if we were there with some form of service that would better their condition. Whenever we really try, we get them from the communists with the greatest ease! For the communists can only promise to help after a bloody revolution, whereas we help them now without war.

Even the ex-cannibals of New Guinea are crazy to learn to read. The government of Australia invited the Committee on World Literacy and Christian Literature to make lessons on the coast of New Guinea in seventeen languages and then sent us in planes into the interior among the Medlpa tribesmen. Ten thousand savages were waiting when we landed, not to eat us but to learn to read. They said they had hardly eaten anybody for fifteen years. We taught forty of them in a week and then held a graduation ceremony to give them diplomas. It was a strange sight, with their bare backs and grass skirts. Then we told them they were to teach all the rest of the tribe. Fifteen thousand people danced and marched all day to celebrate this great event. The big chiefs met in solemn council, and then their king came to us to say:

Today our tribe begins a new day. You have done more for us than anybody who ever lived. We like your religion. We have voted to request you to baptize everybody here this afternoon. All but us chiefs. We

are in trouble. You do not allow a man to have more than one wife, and we have a great many. We haven't been able to think of any Christian way to get rid of them suddenly. But we will marry them off to other men as fast as we can. Then baptize us. We like your religion. It does so much for us.

Fifteen thousand. My word, a billion illiterates will want our religion and ask to be baptized if we teach them to read! The world is wide open to us if we teach the illiterates.

The agricultural experts and the doctors are finding the same marvelous response when they are there to help the masses.

Here is more wonderful news. The governments want us. We have been officially invited to make lessons with the departments of education of fifty-four countries. When I asked many of them why, they said: "The Asiatic governments are terrified at the wrath of their masses, and eager for the help of anybody who will satisfy those masses and make them peaceful."

So the communists have thrown the world open to us outside the iron curtain. They have stirred up the masses, and they have frightened their governments. When in 1910 Dr. John R. Mott took for his slogan "The Evangelization of the World in This Generation," he was forty years ahead of his time. Today is the generation for the evangelization of the world.

The only trouble is that we are not there to gather the harvest which is now overripe. There are only 84 agricultural missionaries to relieve the hunger of the entire world. There are only 425 medical missionaries to heal the diseases of Asia. There are only 300 missionaries in Asia trained to teach illiterates and win them to Christ. The churches of America have been asleep. Only one out of ten of our Christian people have had the slightest interest in technically trained missionaries. According to statistics, we have spent $1.35 per year, on the average, for foreign missions. We now spend 370 times as much on armaments as we spend on foreign missions. We have not been out to capture the world for Christ. The Russians are out to capture the world for communism. They spend as much effort on their propaganda to capture the masses as they do on their armament program.

We boasted that we were not imperialistic as Europe was. We thought that isolationism would please God. And so, when the world was wide open to anybody, the communists took it at an appalling rate while we were minding our own business. But minding our own business never was Christ's command. His command was, Go into all the world with my gospel.

Thank God, a swift change is coming over America. This nation is disgusted. We are in a war we don't want in Korea; we want to stop that kind of war. We are eager for a new direction. That is good news. I have been all over the nation this year, and I have seen that change. Thousands of people are catching fire with a new, glorious vision. Not everybody

catches fire, but the finest spirits do.

In 1952 we are going to begin to send 100,000 picked men and women of America to Asia to show the masses how to have more abundant lives. The masses want food; we will show them how to get it out of their land. They want to be well; we will tell them the secrets of health. They want to be literates; we will teach them to read. They want books; we will write the kind that will help them to a higher material and spiritual life. They want to get out of their hovels; we will teach them how to have healthy, beautiful homes.

Now we are mobilizing this volunteer army of amazing kindness. It must be composed of specially picked men and women with a rare combination of qualities. They must have some skill the world needs. They must have deep faith in God and strong prayer life. They must have character and integrity. They must love the men who toil. They must be willing to do humble work and get their hands dirty among the masses. They must have Christlike, compassionate longing to help people. They must be color blind. They must be friend-makers among all kinds of people.

This is the army that Christian leaders have begun to recruit among our churches, colleges, industries, and farms. We are beginning to train them, organize them, finance them, equip them, and send them overseas. There are six main divisions in this new army:

1. The churches should send twenty thousand missionaries, each trained in some skill—like teaching illiterates, or journalism, or agriculture, or medicine, or home economics, or plumbing, or carpentry, or one of a thousand simple trades the masses of Asia need.

2. Many of the finest Christian businessmen in America are planning to send out as their representatives more men and women to win friends for Jesus Christ and for our own country. Indeed, some of these wonderful businessmen are flaming with this vision.

3. The Point Four program and various government agencies have asked the churches to help find men with all these qualities; for the whole purpose of Point Four is lost unless the men sent out win friends for America.

4. Several of the greatest philanthropists are already at work building this army of amazing kindness. They, too, welcome the help of the churches in recruiting the kind of men and women who have the qualities needed to win the world's admiration and love.

5. The Army chaplains are planning to prepare a course for all soldiers to train them in the high art of winning friends for America on foreign shores. The American boys will love this. It is what thousands of them are doing now. We hope that when this war in Korea ends, our boys will not be in any more armed conflicts. But we are certain that they will be able, day in and day out, to win the war for the friendship of the world, probably more effectively than any other Americans abroad, if they are trained in this art as they are in the art of war.

United Fellowship of Protestants

will include in its manual for pre-induction of servicemen by local churches information about this "army of amazing kindness." The promotion of the idea will be stressed in program material of United Fellowship of Protestants.

6. There are twenty thousand foreign students now in the United States who will return to wage this war of kindness. We must train them. We must not only show them special hospitality while they are here but make sure that everybody else does.

This weapon of loving-kindness does not need to be kept secret from the enemy. All the newspapers can make it front-line news. It is the kind of thing we can shout from the housetops, and the more the better.

It is the Christian answer, one hundred per cent what Jesus practiced and preached. It is the spirit of Christmas applied between nations.

We have tried it among our friends. Kindness never fails when we try it in home life. Everything else does fail. It is the secret of true business success. It is the secret the politician uses to get votes. Every teacher is loved if she helps others. The preacher builds his church on helping others.

We have tried it several times in international affairs, and it worked miracles. We swung Japan from hate to love in two years after the last world war, when we amazed the Japanese with kindness and won their hearts. Kindness worked in the Philippines; it worked in Latin America. We have had enough pilot experiments to know that it does not fail. Now we are preparing to wage an all-out, nation-wide war of amazing kindness on a world scale. Helping the world out of its poverty will usher in an era of universal prosperity.

People everywhere will have money. This will benefit America as well as the rest of the world. As a matter of fact, we *need* this kind of outlet for American products in order to make the transition from military to peacetime production.

In the face of this onslaught of helpfulness the Russian propaganda will wither and die. The Russians, seeing how strong a weapon it is, will try to outdo us in helpfulness. Then we and they will engage in a war of amazing kindness to capture the heart of the world. And that will be the nearest thing to the Kingdom of God this world ever saw. We could welcome that war, for we would win it. Indeed, everybody in the world would win it.

The greatest living Christian statesman in the world, Dr. John R. Mott, says: "This is the most important and critical program since the days of Christ."

Dr. Laubach, missionary, educator, and preacher, began his missionary career in 1915 in the Philippine Islands. Since 1935 he has conducted literacy tours all over the world. His title is Special Counselor and Foreign Representative of the Committee on World Literacy and Christian Literature—Division of Foreign Missions, National Council of the Churches of Christ in the U.S.A. As a result of his teaching, more than sixty million people have learned to read. He is the author of numerous books; the latest is *Wake Up or Blow Up*, published in 1951.

EDITORIAL

It has been the privilege of the editor to work in co-operation with many people over a rather long period of time on a wide variety of projects. In "activity shared for mutual benefit" you come to know and appreciate people. You appreciate those, at least, who know that real co-operation means *give* as well as *get*.

The General Commission on Chaplains, whose offices are in the attractive Chaplains Memorial Building, provided by shared purposes and activities, is an interesting example of co-operation. It has functioned for more than a third of a century. It is unique in the fact that it is one of the most representative interdenominational agencies in America. Its main support comes from voluntary contributions from denominations large and small, but the Commission acknowledges with gratitude gifts from individuals and other sources. All phases of its program benefit from a mutual sharing of ideas and effort. In most phases of its work it seeks and receives co-operation from individuals and agencies beyond the circle of its membership.

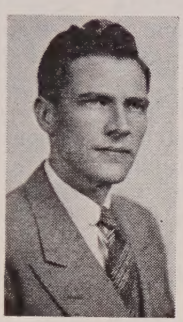
United Fellowship of Protestants is a good example of activity shared on a wide scale. It involves denominational headquarters, their Christian Education boards, youth leaders, local pastors, the United Christian Youth Movement, the offices of the Chiefs of Chaplains, chaplains in the field, and other service men and women of many denominations. It furnishes a chain of good will that links youth in the service and their chaplains with the civilian Protestant Christian forces across America. The long chain of co-operators has distinct value in spite of the danger inherent in dependence on many people. The least uncertain link may be the chaplain, because in the chaplaincy ministers have come to understand that though they belong to but one denomination they have responsibility for spiritual ministry to all. We believe that chaplains who are ardent advocates of the youth program of their own denomination will also want to co-operate with the many denominations joined in developing and promoting United Fellowship.

In financing THE LINK, official organ of UFP, many chaplains who have funds available co-operate by paying something toward the cost of the copies they receive. Always appreciated, this long-time policy is now particularly helpful since THE LINK has again become a monthly magazine with more than 50 per cent increase in circulation. The editor, who must also secure the total budget of The General Commission, is most grateful for the kind of co-operation that gives this kind of lift, and that *provides* THE LINK *without question to chaplains without fund for payment.*

To a widening circle of co-operators in achieving the purpose of The General Commission, we wish to say THANK YOU.

The Near End of Eternity

By C. Stanley Lowell



THE CASUAL WORSHIPer who drops into a church on Easter only is apt to carry away quite an erroneous impression of the church's program. The theme for the day is the life eternal. The sermon is addressed to that; the hymns, the anthems, and the scripture all relate to it. And so this casual worshiper may go away saying to himself that while it is all beautiful and appealing, the Christian faith is not very practical. It is otherworldly, he may say to himself. The communists were really right. Christianity is concerned with heaven only, not with the problems of everyday life. It is the opium of the people. It is pie-in-the-sky-by-and-by. Beautiful but impractical.

The curious thing about this is that Jesus Christ, the author of Christianity, really had very little to say about life hereafter. He believed in it, of course—with the emphasis on *of course*. He believed in it just as the overwhelming majority of the Jewish people believed in it then and just as the overwhelming majority of the American people believe in it now. Being a spiritual person the Master believed what any spiritual person would believe—namely, that man's spirit can and will survive the dissolution of the material body. We may believe that Jesus took eternal life for granted and so had little to say about it. The Sermon on the Mount, which many consider the heart and core of Jesus' teaching, has no mention of it at all. The Kingdom of Heaven is not heaven as we think of it but an order to be realized here on earth.

There may have been another reason why Jesus said so little about eternal life. This was that eternal life was not future but present. Eternal life was so rooted and grounded in the present life that it was virtually impossible to separate them. Nowhere does Jesus' teaching better illustrate this idea than in the Parable of the Good Samaritan. We think of that parable as the epitome of practical teaching. This is the way people are to live here and now—in a charitable, neighborly, helpful way. Too often we forget that this parable was told by Jesus in response to a question about eternal life. What he was saying, in effect, was that this kind of life has about it the eternal quality. It is the near side of eternal life.

Or consider the saying at the tomb of Lazarus: "He that believeth in me, though he were dead,

yet shall he live: and whosoever liveth and believeth in me shall never die." Obviously he is presenting eternal life here as something that a man experiences here and now. It is something that he can have at the present moment just as surely as he will have it a hundred years or a thousand years from now.

Again Jesus said: "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life." *Hath*—not will have. It is not something a man is going to get eventually; it is something he may have right now.

St. Paul taught the same thing. For him eternal life was something to be found in Christ not in the future but at once, now. So he wrote: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." It was something that had already happened. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." "If any one is in Christ, he is a new creation; the old has passed away, behold, the new has come" (R.S.V.). He is speaking here of eternal life as well as the life free from sin. Paul speaks of Christ Jesus "who abolished death, and brought life and immortality to light through the gospel." And so we might go on with the references. The purport of them all is that immortality is not a future dream but a present reality. In the Christian view there is no such thing as a separation of life into two divisions with a wall called death erected between. Life is one; it is a progression. For the Christian it will be then as it is now, and it is now as it will be then.

The Christian doctrine of life everlasting really means this, therefore, that all life is to be viewed under the aspect of eternity—the significance of eternal life to be appraised by the near end of it that we know here and now. It is the ordinary assumption that eternal life is good and desirable, but that is not necessarily so. It depends on whether life here is good and desirable. Let us remember that it is considered the supreme value in Hinduism and Buddhism to escape from immortality. If only one can stop living as an individual personality and not have to be reborn as such any more!—that is regarded as the final reward. In her little book *Afraid of Immortality*, Maude Royden tells of a friend who once said to her: "The preachers always speak of immortality as though it were comforting. But the mere thought of going on and on forever is not comforting to everyone; it is horrifying. Our trouble is not that we do not believe in immortality and want to; it is that we more than half believe in it and wish we did not." He then whimsically added that this was what he wanted carved on his gravestone:

Don't bother me now; don't bother me never;
I want to be dead forever and ever.

Whether eternal life would be a blessing or a curse depends on whether one's life here is a blessing or a curse. That is the sure tip-off. It is not going to be something in

comprehensibly different; it will be more like something more of the same. The nature of our life here and now provides the key or the index to the life eternal.

There is something to be said for the reverse of this idea too—that thoughtful people who have found life here rich and full would not want the kind of eternal life that many of our sermons and hymns depict. Listen to these words from a hymn popular a generation ago:

> Father of Jesus, love's reward,
> What rapture it will be
> Prostrate before thy throne to lie
> And gaze and gaze on thee!

What a silly business that would be! Those who have led truly creative lives here would not be attracted by such a prospect; they would be repelled. The chances are that even among Christians there are people who, when they think of heaven, simply brace themselves and face their inevitable fate. They resign themselves to heaven as one resigns himself to a great social function where absence would mean social disgrace and admission a joyless honor. We can be thankful that neither the Gospels nor the Epistles give us any such picture of heaven.

Consider, for instance, the parable of the talents. To one of the servants five talents are committed. The talents are well managed. The five become ten, and the master is pleased at the result. How then does he propose to reward this able manager? Does he retire him on a fat pension? Does he decree a state of perpetual rest for this skilled operator? No: that would be no reward for such a person as this. Having served an apprenticeship, he now receives appropriate recognition. He himself is to become a master—a "ruler over many things." And thus he enters into the joy of his Lord. Jesus is saying that in the hereafter life will be raised, not reversed. Our capacities for service will be increased, not lost. Our usefulness will carry on, not come to an end.

The point is that our present life provides the key to immortality. What are you doing with your life now?—that is the question. If one has lived creatively here, he will expect and want to live creatively hereafter. If not—well, then there is reason to talk about eternal life.

I have conducted funeral services for people who had already been dead for many years. During all that time, to be sure, their hearts had continued to beat. The processes of physical life had continued. But all that really meant nothing. When one considers and evaluates the spiritual import of their lives, it becomes evident that they were dead all along.

St. Paul once wrote: "To be carnally minded is death." Not *will result* in death, mind you, but *is* death. To be carnally minded is death at this very moment. If you live thus, says the Apostle, you are already as good as dead. The carnal mind is not merely the wicked mind. It is what we are now calling the secular mind. It is the mind that makes no room for spiritual truth. It belongs to the people whose days are filled with little nothings—people who never really

live because they have nothing of moment to live for. No great cause ever catches fire in their minds; no high ideal ever beckons; no significant service ever challenges. They go through the motions, but they never really live. They invite the scathing indictment of the book of Revelation: "Thou hast a name that thou livest, and art dead." When physical death finally comes in such cases, it is not a tragedy. It may even be a relief. The funeral service is simply a formal recognition of a state that has long obtained. There will be no immortality for such folk for the simple reason that there was none for them here. For them eternal life would merely be a prolongation of futility. Vacuity, we can say, is the worst enemy of immortality. How could anyone honestly believe in the life eternal if he felt like Macbeth that

> Life's but a walking shadow, a poor player
> That struts and frets his hour upon the stage,
> And then is heard no more; it is a tale
> Told by an idiot, full of sound and fury,
> Signifying nothing.

But there is, thank God, another kind of character. There are people whose death mankind simply cannot afford. They are too good. The contribution they have made and continue to make seems to render them indispensable. George Herbert Palmer said, after the death of his wife: "Though no regrets are proper for the manner of her death, who can contemplate the fact of it and not call the world irrational, if out of deference to a few particles of disordered matter, it excludes so fair a spirit?"

In greater or less degree we have all felt that. We have had to stand helplessly by while dear, indispensable ones vanished into the darkness of death leaving us bereaved and alone. Hot, angry questions come surging to our lips. Who, now, will do the work that only they could do? Who will take the place of these who cannot be replaced? Is not the universe heartless, reasonless, that such things should happen? Why? Why? Death here is not a relief; it is an unrelieved tragedy.

Unrelieved—save by our Christian faith. That faith patiently says to us: Remember that this life is but the near end of eternity. At the far end are tasks to be done and responsibilities to be assumed even more weighty than those here. These dear ones are not dead. They but live more significantly. God has now promoted them in their work. They have become rulers over many things. They have not withdrawn from the field; they have advanced into the van of the battle. They have served their apprenticeship; now they have become master workmen. As Ralph Waldo Emerson says:

> *. . . What is excellent,*
> *As God lives, is permanent;*
> *Hearts are dust, hearts' loves remain;*
> *Heart's love will meet thee again.*

Where was the Easter hope born? It was born in the hearts of

men who knew that their friend and Lord could not die. Some saw him after the resurrection and, like Thomas, were convinced by his physical appearance. Many others never saw him that way, but believed every bit as intensely. It was what they had seen demonstrated in his life and character that convinced them. They knew that death could never halt him. As one of their number said, it was not possible that death should hold him.

What they saw supremely in the Christ, we have seen in those who followed him. We have known them through the years—dear, dear souls who believed in the life eternal because they believed in life. Beholding what they wrought, we can hardly doubt immortality. It is all too plain that they had it here. For ourselves, let us say that the belief rises when we behold, developing and growing in our own lives, the near end of eternal values.

I greatly love that eighth chapter of St. Paul's epistle to the Romans. He is speaking about the love of God—how persistent and never-failing it is. Then he raises the question: What shall separate us from that love? Immediately he answers—"Not death." Then he goes on with a long list of things that might be thought of as cutting one off from the love of God. But death is dismissed at the very beginning. "Not death," he says, as though that were an obvious impossibility.

Why could he be so sure? He had never gone across to the other side and returned. He could not state this from actual observation. But he had done something even better. Here and now he had fully laid hold on the love of God, and, having laid hold on it, he knew that death could never touch it. This was something so real that nothing could impair it here or hereafter. There is that which lives so intensely that it lives forever.

Eternal life is God's gift to those who believe in his Son. It is also an achievement wrought out by those who discover eternal values in the midst of time and live for them here and now.

Let us revert now to that casual worshiper who just dropped in for the service. It may be that you still feel yourself a stranger here—aloof from all the joy that Christians know at Easter—a practical, hard-headed realist in the midst of all these impractical, idealistic people. How shall we account for that feeling? Is it because you have a superior intellect and can see through the superstition that deludes us. That could be, of course. But there might be another reason for it. It might be that humbly, and in a small and limited way, we have discovered values you have not found—values that deserve not to die. It may be not intellectual sophistication that shuts you out, but meagerness of spirit. You can

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A native of Minnesota, Mr. Lowell was educated at Asbury College, Duke University, and Yale Divinity School. He served as a Navy chaplain during World War II and is at present pastor of Wesley Methodist Church in Washington, D. C.

see nothing in the Christian hope because in your own orbit you have discovered nothing to warrant it.

Our Christian faith finds eternal values in Christ. In him they are all summed up and personified. To know him in the intimacy of faith is to experience eternal life this very moment—now. If you doubt the reality or the significance of the Easter hope, no argument of mine can ever convince you. Only an experience of life's highest and finest here and now can do that. Dare to live for eternal things and you will discover eternity at its near end. There will rise in your heart then, like the dawn of an Easter morn, faith in a life that can march triumphantly through the portals of death.

"I am the resurrection, and the life," saith the Lord. "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." Believest thou this?

Thoughts on Immortality

JESUS . . . cherished no illusions about the cosmic weather. He foresaw upon every man's life and work rains descending, floods coming and winds blowing. But He believed that it was possible to dig deep and base a foundation on rock. And Easter, however you explain the precise mode in which He resumed His intercourse with His followers, is the vindication of His faith. "Then the foundations of the world were laid bare." It is not soulless. The moral venture of Calvary was not futile. Such love is shown to have allies in the very fabric of things. Jesus could not be holden of death. He remains our most vital and potent Contemporary these centuries after His enemies believed Him dead and buried. A living God responded to the trust reposed in Him by this Son, and brought Him, and is still bringing Him to victory. We hold up Christ crucified as the ethical ideal with confidence. This is the motive which works, which conquers, which more than conquers. To follow Christ, sharing the fellowship of His sufferings, is to know the power of His resurrection.

—HENRY SLOANE COFFIN, *The Meaning of the Cross* (Scribner's)

WITH THOSE who doubt . . . immortality we can be patient. If their doubt is unjustified, the event will prove them mistaken, and they will appreciate the new opportunity which death opens to them all the more because it comes to them as a surprise. The people for whom we should feel concerned are those who esteem life cheaply and feel that its continuance is undesirable. For them the only remedy is the complete transformation of personality which Christianity makes possible for those who put their trust in Christ.

—WILLIAM ADAMS BROWN, *Beliefs That Matter* (Scribner's)

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OF RELIGION

Joseph Clark Dana

Appointed New Director of United Fellowship of Protestants

THE general commission on Chaplains has announced the appointment of Rev. Joseph Clark Dana as the first permanent director of United Fellowship of Protestants. Mr. Dana assumes his new duties about March 1, 1952, succeeding Dr. Fred C. Reynolds, who served in a temporary capacity during the period when a director was being selected. The new director was chosen after careful screening of a number of persons considered for the important position.

He is a graduate of Carroll College, of Waukesha, Wisconsin, and had his theological training at McCormick Seminary in Chicago.

While a senior at McCormick, Mr. Dana accepted an appointment as assistant pastor of the First Presbyterian Church of Evanston, Illinois, which post he held for two years.

Then he was called to the pastorate of the Cedar Falls (Iowa) Presbyterian Church, which he filled from 1941 to 1945.

In 1945 he became a Navy chaplain, serving thereafter for fourteen months.

Upon his discharge from the service he accepted a call to the pastorate of the Lake Nokomis Presbyterian Church in Minneapolis, Minnesota. During his stay at his church its entire program (including the youth activities) has been built up, church membership has doubled, and a beautiful new sanctuary has been completed.

Many other worthy causes have claimed the attention of Mr. Dana. He has served as chairman of the Social Education and Action Committee of the Minnesota Council of Churches and as adviser to the Westminster Fellowship of the Minneapolis Presbytery, which organization he has made into a thriving group. Moreover, he has been active in the interdenominational radio broadcasts of the Minneapolis Federation of Churches. And he has worked with youth in various conferences and camps.

Mr. Dana has a good working knowledge of printing and editorial procedures, having served as business manager of his college paper and as supervising editor of the station paper while in Naval service. This experience will be valuable to him, since his new duties will include responsibility for the UFP study outlines which appear each month in THE LINK.

Mr. Dana sees in his new position the challenge to a man's best efforts. He writes:

> The program appeals to me very much because it offers such limitless possibilities for variety and action. . . . I see it as a real step forward for both the chaplains and the churches. It should influence the lives and save the churchmanship of many fine young people.

SERMON ILLUSTRATIONS

Atonement

If you can imagine a missionary group of paratroopers, when we were bombing Germany, coming down from the planes and seeking to separate the German people from Nazism even as our bombs were rained upon them, since the German people persisted in identifying themselves with Nazism, then you can see what we mean by saying that Christ, the life of God become incarnate, came under the wrath of God and took it upon himself in order to rescue man from the whole human situation upon which the wrath of God falls.

—A. T. MOLLEGEN

Co-operation

At Camp MacArthur, Texas, in the First World War, it was necessary to move a YMCA building. An officer of engineers offered his services. He had the floors taken up. Then he had 600 men placed around the joists and 200 around the outside of the building. When the command was given, 800 men lifted TOGETHER; and at the command "Forward march!" the 800 men marched TOGETHER, carrying the building to its new location about half a mile away. No one had to lift more than fifty pounds. It was CO-OPERATION that did it.

—ALVA J. BRASTED

Sharing

The champion corn grower of the United States had a difficult time earning his title. He reported that to grow better corn, he had developed a better seed. But pollen from the corn in neighbors' fields spoiled his first year's growth. The farmer then went into a huddle with his neighbors. He shared his seeds, his know-how, and the work. Then, and only then, did he realize his ambition to grow the grade of corn he wanted.

—RALPH N. MCINTIRE in *Current Religious Thought*

Missions

A discrepancy too great exists between our military efforts and our missionary programs.

Pierce Harris tells of playing golf with a fighter pilot. A jet plane flew over. "How fast is he going?" the preacher asked.

The answer: "About 500 miles an hour."

Then a slower plane droned over. "What is that, and how fast is he going?"

The airman answered, "That's one of the things we used for rescue at sea. He's going about 150."

Then he added: "Silly, isn't it? If you're going to kill somebody, you go 500 miles an hour. If you're just going to save a life, you knock along at 150."

—WALTER L. MOORE in *Christian Herald*

Prayer

While in Japan I noticed that the Japanese had a practice that many Americans adopted shortly

after their arrival. Every Japanese seemed to own a number of silk scarves called *furoshiki*. Whenever a Japanese carried anything, he wrapped it in a *furoshiki*. Wherever he went, even though he might have a half dozen or more separate items to carry, they all got tied into one bundle for easier carrying in the strong silken scarf.

If you will wrap up all your troubles and problems and cares in the *furoshiki* of prayer, you'll be surprised to discover how much more easily your loads can be carried.

—Herman J. Kregel

Work

Channing Pollock was one of the most famous American playwrights.

When he was a boy, his father died, and he had to go to work. He wanted to be a writer and went down to one of the big newspapers, the *Washington Post,* but they would not employ the gawky young boy. They said to him, "Come back in two years with some hair on your upper lip."

About a year later he did come back. He was then six feet tall but weighed only 116 pounds. The editor laughed and wouldn't employ him. Pollock agreed to work for nothing.

He did everything that the editors wanted, and although he was not paid, he would stay at work longer than the others.

One day Hokey, the dramatic critic, came in and said, "Give me an assistant. I can't cover the seven theaters that are all changing shows on Monday."

The editor said he could spare no one.

Channing Pollock, hearing the conversation, volunteered his services.

Pollock became Hokey's assistant. He covered many of the theaters and turned the work over to the dramatic critic. Hokey gave Pollock more and more work to do, but he took all the credit himself—and the salary.

The owners of the paper were not blind. They saw what was going on. They liked young Pollock's work. They fired Hokey, who was lazy, and made Pollock the dramatic critic.

After losing his job Hokey went from bad to worse. The talented man of whom Pollock had stood in awe was a failure. "He becometh poor that worketh with a slack hand" (Prov. 10:4).

Pollock says the secret of his success was taking advantage of every opportunity and forcing himself to work until he grew to like it. Character, success, and fame in life are often determined by how we do work anywhere—on the battlefield, in the kitchen, and in the humdrum activities of life.

—Jerome Davis

Something to Live For

"There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was . . . Satan, which deceiveth the whole world. . . . And they overcame him by the blood

of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

Satan was asked once what he missed most since he had fallen from his high estate in heaven.

He replied, "The trumpets which are sounded every morning!"

A soldier might question whether there is anything pleasant about the bugle he hears every morning. And yet there is something worse than being roused: *it is worse to have nothing to live for.* The Kingdom of God is meaning.

The name Michael means "Who is like to God?" Satan was driven out by Michael because vanity made Satan aspire to be like to God—that is, to usurp the place of God. Self-sufficiency and pride bar us from heaven, here as well as hereafter, and thus from finding meaning in life. And after a time there are no more trumpets.

Honestly to face the question "Who is like to God?" may lead us to a true picture of our place, and to warfare for the Kingdom, and finally to what we talk about so much and find so intermittently, *meaning for life.*

—C. Leslie Glenn

The Tongue Will Tell

"The tongue is a small member of the body, but it can boast of great exploits" (Jas. 3:5, Moffatt).

The tongue shows where you come from.

It shows the level of your education.

It shows the condition of your health.

It shows the caliber of your mind. (When a woman doesn't know what to say, she just keeps on talking until something occurs to her.)

Above all, it shows the quality of your spirit. "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

—Lucy Steele

Having Something to Say

It is very difficult to prepare a speech that is to be interpreted. Whatever you say is irrevocable. If it does not say something important, the interpreter looks at you in a pained sort of way. And if you happen to repeat the same idea in other words, he will stop and challenge you, accusing you of having just said that very thing. There is no such thing as bluffing through without preparation. An interpreter is like a valet. He knows all your secrets and all your weaknesses.

When E. Stanley Jones was preaching in Japan, I witnessed a wonderful performance. He never opened his mouth without having something to say, and his interpreter found the task of translation easy. Their teamwork resembled the smooth pedaling of a bicycle as it is pumped first by one foot and then by the other. No sooner would Dr. Jones finish one sentence than his interpreter would follow with the translation.

Such teamwork may require practice. It may call for short and simple sentences. But, most of all, it demands that the speaker have something to say.

—Rachel Henderlite

An excerpt from remarks of the Honorable Brooks Hays in accepting the Layman's Award for 1950 in the city of Washington, November 30, 1951

Response to the Layman's Award

I should be happy for the nation to know of the great interest in religion that is quietly exhibited by men in the profession of politics, for our age requires a new emphasis upon morality and religion in the public service. We must all agree, whether our professional energies are devoted to politics or to religion, that our times demand higher ethical standards than we have been able to establish. There is timeliness in Dr. William Ernest Hocking's statement: "It is only religion reaching the ultimate solitude of soul (for which our pleasing amiabilities are but husks) that can create the unpurchasable man, and it is only man, unpurchasable by any society, that can create the sound society." Here is a text for sermons sorely needed in the forums and the pulpits of America.

I have just returned from an interesting trip to Germany, and I am going to take a few moments to relate an incident which indicates that we of the churches possess the thing most needed to provide unity and strength for our world.

In 1944 I visited the European theater and with a Congressional committee spent the night at Cherbourg in a house formerly used by German officers. In a corner of the bedroom that I occupied were some abandoned books, a part of the library of a German chaplain. The officer in charge said that I might take them, so I brought two of these books, one being a German Bible, back to the United States with me. An inscription in one book indicated that it had been given to a chaplain by the Ladies Aid Society of a Lutheran church in Düsseldorf.

Two or three years after the war a German churchman visited my office, and I asked him if he knew the owner. When he looked at the name he exclaimed, "Why, I know Dr. Alvin Albory. He is still

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Congressman Hays is the representative of the Fifth District of Arkansas. This well-known Baptist layman's service to his church was recognized in 1947 when he was invited to address the first post-war meeting of the World Baptist Alliance in Copenhagen, Denmark. In May, 1950, he was elected a vice-president of the Southern Baptist Convention.

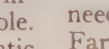
preaching in Düsseldorf." I asked my friend to tell the chaplain that I had his Bible and the other book and that I would send them to him.

Dr. Albory replied that he wanted me to keep both books as a symbol of Christian friendship between our peoples. It was the beginning of a long and valuable correspondence—a German minister interpreting the point of view of German Christians, and I, in turn, trying to give expression to the good will which I believe the American people have for the German people.

I returned the book that the chaplain's Ladies Aid Society had given Dr. Albory, and, on his insistence, I kept his German Bible. His book has crossed the Atlantic Ocean twice, and he indicates that it is a cherished possession since it was recovered for him by an American politician while our two nations were still at war.

Last week I met Dr. Alvin Albory at a meeting sponsored by World Brotherhood at Frankfurt, Germany. When he asked me if I had been reading his German Bible, I think I proved to him that I had; for I quoted in German the last verse of the twenty-third psalm. In English—more understandable, I am sure, than my German—he repeated the words, "Goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

I wish to close with these words because the verse itself represents what I believe to be the supreme need of our world in these times. Far more than clever legislators or skilled executives, the world needs an adequate expression of mercy and love and compassion, the central idea of the Christian gospel.



What does an Army chaplain do when his unit is in combat? He sticks with his unit. The following is a verbatim excerpt from the report of an Army chaplain in Korea:

"I felt my mission during the month-long combat duty of the regiment was to visit the various companies daily, as possible, to be present to comfort the wounded and the dying during the attacks, and to conduct as many services of worship as possible. All this I did as faithfully as time and energy permitted.

"Also, I visited with near-by chaplains when possible, made trips to hospitals and aid stations, attended staff meetings and briefings, consulted with battalion and regimental commanders and staff members on various matters, wrote letters of sympathy and some concerning baptisms, etc., distributed Bibles, tracts, stationery, etc., attended chaplains' conference, took part in unit ceremonies of the battalion, and continued a charity project for Korean orphans."

Lay Leaders Aboard Landing Ships

By M. S. Ernstmeyer

THEY that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep." This fact observed by the psalmist simplifies one of our missions in Landing Ship Flotilla Two. On almost every one of the seventy-odd landing ships and staffs of the Flotilla, Christian young men have been selected to act as the religious leaders.

Because these ships are usually scattered to the far corners of the Atlantic—at this moment we have LSMR's in the Caribbean, LST's in the North Atlantic, and LSU's in the Mediterranean—it is impossible for the chaplain to collect his flock for worship on one ship or in one chapel. And when all ships of the Flotilla are under way in a combined operation, again the chaplain is restricted to one of the landing ships in the conducting of divine services or in his spiritual ministration.

The Selection of Religious Leaders

To find a Christian layman to act as religious leader of the ship is not so difficult as one might expect. On these small landing ships the real moral and spiritual character of each man, from the seaman to the skipper, is revealed either on liberty or on duty. So, regardless of rank or rate, it is the man who is recognized on board as being sincere in his faith, Christian in his living, and faithful in his worship, who becomes the marked spiritual leader for his ship.

When the chaplain addressed the Protestant men of the U.S.S. "Krishna," an amphibious repair ship, he first discussed the need of such a religious representative. Then he left the group of from sixty to eighty men for about five minutes while they selected unanimously from their midst their supply officer. Humbly and with a deep sense of responsibility this lieutenant accepted the call to serve them spiritually. Now a "naval speedletter" from the U.S.S. "Krishna" has just been placed on the chaplain's desk notifying the office that two worship services have been conducted somewhere in the North Atlantic. Sixty men attended the Sunday religious services of May 27, and seventy were present at the Protestant and Catholic services of June 3.

Chaplain Ernstmeyer is a clergyman of the Lutheran (Missouri Synod) Church. He attended Concordia Seminary, Washington University, and Nebraska University.

Usually the qualifications of such men were recognized even before the chaplain came aboard to organize the program.

On the LST 912 a radio man, second class, was known as a natural Christian leader.

A seaman on the LSMR 520 had actually studied for the ministry before he was called back to the active Navy Reserve.

It was the commanding officer of the LST 521 and the executive officer of the LST 391 who immediately volunteered to assume the responsibilities of such religious leadership.

But whether it was a seaman or a chief or an officer, each realized that this identification as the Protestant representative and the effectiveness of his mission would depend upon his own personal conduct and action.

The Purpose of Protestant Representatives

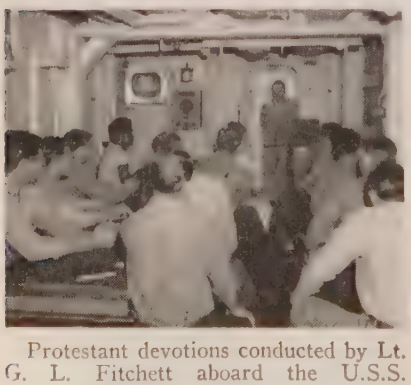
The opportunities of the ship's religious representative to influence and minister to others are many:

When the ship is at anchorage with seas too rough to send church parties to the chapel, or when the ship is at sea on some operation or maneuver, the men can conduct their own Sunday devotions.

By planned distribution of New Testaments, religious tracts, and devotional material, God's Word can be put into the hands of those seeking spiritual aid and Christian information.

And if any man desires to take religious instruction, or to be baptized, or to establish church membership, or to seek counsel in some difficult personal problem, there is always someone available to lead or direct him to the Flotilla chaplain. There have been cases where religious leaders have brought shipmates to the chaplain's office, where we together discussed personal problems.

And when Christian young men remain on board the ship for the week end, these same leaders often bring them to the worship conducted by the chaplain. Here is evidence of real Christian social action.



Protestant devotions conducted by Lt. G. L. Fitchett aboard the U.S.S. "Krishna."

The Support of the Mission

To encourage the co-ordination of this Christian lay movement, the chaplain assists in various ways. Visits with the commanding officers and executive officers not only place the official stamp of approval upon the religious representatives but also give them the necessary encouragement to promote and stimulate a Christian

program on board. Printed and mimeographed copies of worship services, such as selected copies of *Loyalty to Christ and Country,* have been supplied by the chaplain to the lay leaders so that they have material for conducting worship services. For that purpose also, each ship has been allotted a large Bible and a proportionate number of copies of the *Song and Service Book for Ship and Field,* depending upon the number of men on board; and a plenteous supply of Bibles, New Testaments, Gospels, tracts, and devotional literature is made available to them in the chaplain's office.

In addition to making personal visits to these representatives, the chaplain periodically prepares letters containing suggestions and encouragement; for counseling cases and collateral duties tend to restrict his activities to the office and do not permit him to keep regular personal contact with these religious representatives. He does not have the opportunity to know each one as personally and individually as he hoped.

Nevertheless, the initiative and action of these leaders have promoted their own religious activities without close personal supervision of the chaplain; and now the reports of services conducted while at sea, as well as the group conferences held with these Christian lay leaders, help to generate and co-ordinate the spiritual power of all ships in Landing Ship Flotilla Two. We are finding anew that "all things work together for good to them that love God."

⚓ ⚓ ⚓

Sometimes even official government mail contains an element of drama. Not long ago the office of the Chief of Army Chaplains in the Pentagon received a communication entitled "Diary Notes from the Chaplain" from Chaplain Wendell F. Byrd, serving with the 13th Engineer Combat Battalion in Korea. He wrote:

"The more I see of the rest of the world, the more precious becomes my own beloved country. We have a great nation; one which God has blessed. I see some rugged times ahead of us, but we will meet these rugged experiences with strength and righteousness. . . . When I think of our freedom of speech, press, and worship and of the host of educated people who are working to keep men free, my faith is increased. . . .

"To me there is something fascinating about the courage of men who can go out through mines facing enemy fire on dangerous missions and raids, then come back to their tents or foxholes and stomach a good meal in a cheerful mood."

About a month later the office of the Chief of Chaplains was notified of the death of Chaplain Byrd. He was reported killed in action by an enemy mine.

AT YOUR SERVICE

• Materials and services available to chaplains

Publications

Audio-Visuals for 1952, Uniform Series can be obtained for twenty-five cents by writing to Division of Christian Education, 79 E. Adams St., Chicago, Ill. This twelve-page pamphlet lists available audio-visual material prepared for supplemental use with the 1952 Uniform Lessons, based on International Sunday School Lessons and International Bible Lessons for Christian Teaching.

The National Council of Churches Views Its Task in Christian Life and Work is an official statement of basic policy analyzing; the nature of the critical problems of our day, including the conflict between communism and freedom; Christian insights relevant to current issues (democracy, freedom, security); the churches' responsibilities to people and to the nation; and outline programs of action. 16 pp. 15c a copy. Department of Publication, National Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

Audio-Visual Aids

The Rich Young Ruler is the familiar story found in Mark 10:17-22 and Luke 18:18-23. However, what happened to the rich young ruler after he left the interview with Jesus is the basis for the climax of this picture. Often it takes time to reach a final decision after meeting Christ face to face, and this film dramatizes the experience of that decision. Running time: 27 min. Cathedral Films, 140 N. Hollywood Way, Burbank, California.

Vesper Melodies is a fifteen-minute color musical film featuring brass and string ensembles, ladies' trio, men's chorus, glee club, and orchestra. Beautifully staged, this presentation of unusual arrangements of eight hymns is available on rental or long lease. For information, address Bob Jones University, Greenville, South Carolina. The same source provides *Light of the World*, a thirty-minute evangelistic sermon with dramatic incidents, and *Macbeth*, "A Sermon from Shakespeare"—a full-length, full-color production.

So Run is a Christian sports film in which you see Gill Dodds's technique of running and coaching and hear his own commentary with rules for running the mile—and the race of life. It shows collegiate track and field stars in action, with slow-motion analysis. Showing time: 20 min. Rental: $6.00. Ambassador Films, 6652 Odell Ave., Chicago 31, Ill.

No Other Gods is a story, based on the First Commandment, wherein a minister's human understanding straightens out the knotty problems of a group of young people who erroneously believed power, money, and fame to be their life goals. Running time: 20 min. Rental: $6.00. Family Films, Inc., 8840 Olympic Blvd., Beverly Hills, California.

Tears of the Strong Master

By William V. Morgan

THE power of associations to restore dim memories has long been recognized.

There is a story of a dinner party in which a reference to Benedict Arnold was immediately followed by someone's asking the value of the Roman denarius. Reflection shows that the question was directly suggested by the topic under discussion. Benedict Arnold suggested Judas Iscariot and the thirty pieces of silver given him, and therefore the value of the coin that he received as a reward.

There is a tradition that Peter's face was clouded with sorrow whenever he heard a cock crow.

We are told that the "memory of the past can never perish until the tree or the river or the sea with which the dark memory is associated has been blotted out of existence." Nothing is ever forgotten. One touch, one sight, one sound, the murmur of the stream, the sound of a distant bell, the barking of a dog in the still of the evening, the green path in the wood with the sunlight glinting on it, the way of the moon upon the waters, the candlestick of the bishop for Jean Valjean, the scarlet letter for Hester—these may, through the events associated therewith, recall scenes and events and heartaches that we thought long since buried and forgotten.

This law of association holds true also with certain words. They bring forth memories out of the past—pleasant, unpleasant.

What memories, what associations, leap to your mind as I mention these words: home—baby—mother—church?

And now what picture does memory paint as I mention the word "tears"? Do you see baby's tears? Tears of joy? Tears of disappointment? Tears of pain?

Now pursuing this trend of thought one step further, what memories or scenes leaped into your mind when you read the subject above, "Tears of the Strong Master"? Perhaps this meant little to you, for few have realized the significance of his tears? Why did Jesus weep?

Let us try to answer that question now, with the prayer that from this hour forward the thought of the tears of the strong Son of God will cause visions of his love to come to mind.

There are but two passages in the Gospels where we come upon our Saviour weeping; only two instances in which we see his tears. In John 11:35 we read, "Jesus wept." And in Luke 19:41 we find these words, "He beheld the city, and wept over it."

I

Bitter, scalding tears are wrung out by personal affliction: tears of

anguish, tears of pain, tears caused by cruelty or mockery. Yet our Lord, though he suffered intensely in all such ways as that, never, so far as we read, was moved to tears.

He was laughed to scorn—he of the sensitive heart—but not then do we read that Jesus wept. He was spat upon and scourged and crucified; but not then do we see him weeping. And even in the Garden of Gethsemane, Jesus did not weep. The Scripture speaks of great drops falling to the ground. Yet these were not tears but drops of sweat and blood.

The tears of our Lord were not wrung out by suffering, however intense and cruel it might be. On the only two occasions we read about, they are *the tears of a divine compassion.* And whenever one thinks of that, one is impressed again with the wonder of the figure of the Christ, so infinitely tenderhearted yet so unswervingly and magnificently brave.

How Jesus rebukes us by his life, even more than by his words! The tears that wet our faces—are they not generally tears for ourselves rather than tears for others? In moments of self-pity, when we consider how hard life is to us and the cruel things people say about us, how freely the tears do flow! But how often in the past have you forgotten yourself and shed hot tears for others? Jesus Christ never wept for himself.

II

Now let us turn to the differences between these two weepings of Jesus.

The first difference to be noted is this, that *the former tears were shed for one individual, and the latter tears were shed for many individuals.*

Jesus wept beside the grave of Lazarus for one single, solitary friend—for a man who had loved him with a great devotion and had given him always a welcome in his home. There is no such human touch in all the Gospels, nothing that so betrays the heart of Christ as simply to be told that Jesus wept when he went out to stand before the grave of Lazarus. Here is a heart that has known the power of friendship and the infinite solace of the *one.* Here is a man more deeply moved when that one dies than when he himself meets cruelty or death.

And then, having learned his infinite compassion for *one individual* (and guessed his sympathy for all who have loved and lost some dear one), we read that Jesus wept over *the city.*

Picture Jerusalem on a warm, sunny morning. It is densely crowded for the Passover. Every house is full, and every street is thronged. Tens of thousands are gathered here. And when our Lord, turning the crest of Olivet, sees before him this so crowded city, it is then that, like a summer tempest, come his tears.

Tears for the one; tears for the twice-ten thousands. How typical is that of the Redeemer! Never was there a compassion so discriminative, and never a passion so inclusive. Our separate sorrows—he understands them all—and our hours of solitary anguish by the

grave. But not less does he understand the problem of the crowd.

There are men who are full of sympathy for personal sorrows but have never heard the crying of the multitude. There are men who hear the crying of the multitude but have never been broken-hearted at the tomb.

In the tears of the Master we see a lesson that we as Christians do well to learn. We cannot be like the Master unless our love for the one is matched by our love for the many. It is easy for our hearts to overflow with compassion for friend, husband, wife, or child. But how many of us have a heart for all the people who dwell in our cities, and for all who dwell in our land?

This important truth needs to be urged upon the Christian conscience: We cannot separate the spiritual interests of individual souls from the social situation. Our love for the one, if we are sincere Christians, must needs include our love for the many.

No more important testimony to this truth could be given than has been given by foreign missions. The first missionaries were intensely individualistic. They went out to save souls, one by one, from hell. They did tremendously care about the individual lives of their people. See, then, what happened. They could not bring the gospel to the individual without the Bible, so they became the translators of the Word; they have put the Book into over six hundred different languages.

What is the use, however, of translating the Bible in countries where from ninety to ninety-five per cent of the people cannot read? So the missionaries became educators, and in many lands the methods of the best schools go back to the missionaries.

But what is the use of educating people who needlessly die for lack of scientific medicine and sanitation? So the missionaries became physicians, and medical missions constitute one of the finest chapters of human history.

But what is the use of curing people when they must return to economic devastation and poverty? At a conservative estimate, thirty million people go to bed hungry every night in India alone. So, many of the missionaries have become agriculturists, economists, engineers, trying to build a better social order.

And the lesson of all this is clear: When anyone starts to care for the individual soul, he is compelled to care for the many souls. Let us learn this lesson from our Master—tears for the one and tears for the many. Christ has room for all and room for each. He loves the world with a divine compassion; and yet there is no one who cannot say, "He loved me and gave himself for me."

III

The next difference that impresses us is this, that *the former tears were shed for death, and the latter tears were shed for life.*

There was something in the death of Lazarus that made a profound impression upon our Lord. He was troubled; he groaned in spirit; he wept. Often he had been face to face with death before, with

death in some of its most tragic aspects. He had looked upon the still, cold face of Jairus' daughter; and he had seen the anguish of the widow of Nain. Yet it is only now, upon the road at Bethany, that we see the storm and passion of his soul when faced by the awful ravages of death.

Nobody ever fathoms all that death means until its hand has knocked upon his door. It is when someone whom we love is taken that we understand death's meaning and its misery.

And now for the first time in all his ministry our Lord had lost a *friend,* and this made death gigantic and appalling. He felt the anguish of it in his soul with an intensity hitherto unknown.

Death had come to him—had attacked him at close quarters. And in that hour our Saviour realized how utterly cruel was the last great enemy. It was then that he groaned in spirit and was troubled; a storm of passion swept across his soul. It was then that he wept for all that death had done, and all that death was doing, in the world.

And so these tears of his are sacramental of all the sorrow of the aching heart when the place is empty, and the grave is tenanted, and the familiar voice is silent.

Now with this dark scene will you for a moment contrast the other scene? A city shimmers in beauty. Children are playing in the market place; women are singing as they rock the cradle; men are at business, and regiments are marching—there is movement, and there is music, everywhere. Friends are meeting who have not met for years, for Passover is the great season of reunion, and eyes are bright and hearts are beating bravely in the gladness of the precious season.

Out on Bethany Road there has been *death;* here in the teeming city there is *life*—life in the crowd, life in the little children playing merrily; life everywhere. All this sweeps into the gaze of Christ, and all this sweeps into the heart of Christ, when from the brow of the hill he looks across the valley to Jerusalem.

As a lad of twelve he had looked and, looking, wondered, with all the thrilling expectancy of boyhood. Now we read that he looked, and looking, wept. *These were not tears for death, but tears for life—tears of divine compassion for the living; tears for the might-have-been, the vanity, the awful judgment that was yet to be; tears for the living who had gone astray, who were hungering for peace and had missed it, who had had their opportunity and failed to take it.*

Friends, there is sorrow for the dead which may be intense and tragic. It may wither every flower and take all the sunshine out of your sky. But there is a sorrow deeper than sorrow for the dead; it is the sorrow for the living; and it is much to know that Jesus understood this. The bitterest sorrow has no grave to stand at, no sepulcher to adorn with opening flowers. The bitterest sorrow wears no garb of mourning and receives no letters of consolation.

The bitterest sorrow does not spring from death; it springs from the mystery that we call life. And

Jesus felt this sorrow to his depths. Thou who art mourning for the lead today, for thee there is Jesus by the grave of Lazarus. Thou who art mourning for the living, for thee also is that same compassion. He understands it all. He shares it. What a wonderful Saviour is Jesus our Lord!

IV

There is one other difference. *The former tears were such as others shared in; the latter were tears that no one understood.*

When Jesus stood beside the grave of Lazarus, he was not alone in weeping. Martha and Mary were there, and they too were weeping; and the Jews also who had known Lazarus and loved him. There was a kinship in a common sorrow, a fellow feeling which united hearts, a sense of a common loss and ache and loneliness.

Now turn to the other scene, and what a difference! It is a pageantry of enthusiastic gladness. Singing and laughter are to be heard; and he is here, amid these shouting voices of men beside themselves with wild enthusiasm, that Jesus wept. At the grave of Lazarus many an eye was wet. Here every eye was dancing with excitement. No one was weeping here, nobody thought of weeping; it was the triumph of the Lord—Hosanna!

And all alone amid that welcoming tumult, in a grief nobody could pierce or penetrate, tears came welling from our Saviour's eyes.

In this mortal life of ours there are common griefs and touches of nature which make the whole world kin. But how true is the old saying of Scripture that the heart knoweth its own bitterness! And in those sorrows that words can never utter, and that lie too deep for any human help, what a comfort to know that our Saviour understands!

In all the common sorrows of humanity he is our brother, and he weeps with us. He stands beside the grave of Lazarus still, clothed in the beauty of his resurrection. But in that lonely, unutterable sorrow that is the price and the penalty of personality, there too we may be sure that the Master understands.

Very few nations in history have experienced such complete destruction and desolation as Korea. Because of this, I have been all the more impressed by the fortitude and the indomitable spirit of the Korean people. They have suffered indescribably, but they are amazingly strong and hopeful for the future. If we of the United Nations follow through and give them the confidence, the support and the encouragement they deserve, I am confident that they will show themselves to be more worthy of it. Indeed, I am convinced that only in this way can we consolidate the success of United Nations arms against aggression and eventually turn back the world-wide tide of fear.

—J. Donald Kingsley
General Agent for U.N. Korean Reconstruction Agency

The Work of Chaplains in Korea

described by one of them

TO AN army chaplain, Korea is the land of seven Sundays a week.

That's the impression of a man who should know. He is Chaplain Albert C. Wildman, who has spent a total of three years in Korea.

A small, deliberate-speaking, Georgia-born minister, Chaplain Wildman served two civilian pastorates in Kentucky before being called to extended active duty with the Army in 1941. His World War II service included duty in Europe with the 8th Infantry Division.

He speaks with the voice of a man who has seen much.

Presently assigned as post chaplain at Fort Riley, Kansas, Chaplain Wildman returned to the United States after a year in the combat zone with I Corps. Before this experience he spent two years with occupation forces in Korea.

"Chaplains in Korea are doing a magnificent job," he reports. "Wherever troops are situated, there you will see chaplains conducting worship services and ministering to the needs of the men."

Their work entails much traveling of the most rugged variety, especially when troops are scattered as is generally the case. Korea has only forty miles of paved highway outside of the cities, and it is filled with chuckholes. The jeep rider takes a merciless pounding.

As chaplain of I Corps, Colonel Wildman was responsible for conducting services and supervising religious activities. He usually bounced between fifteen hundred and two thousand miles a month by jeep in the performance of his duties.

"It's hard for a civilian to visualize conditions over there," he says. "The most carefully planned service schedules have to be revised frequently as combat conditions dictate."

Tents or buildings are used as chapels in wintertime, but often during summer weather the services are held in the open, with a jeep hood or an oil drum serving as an altar.

"Many times a chaplain leaves his jeep and climbs to a mountain top to conduct brief, informal services for a radio relay team or some other isolated detachment."

And of course the enemy respects a chaplain no more than a rifleman when it comes to shooting.

At the time Chaplain Wildman left Korea, five chaplains had been killed, five were missing in action and a considerably larger number had been wounded.

They stay right with their assigned units. During the fighting they can usually be found at unit headquarters or the unit aid station. Some of their greatest service is rendered while working with the wounded at aid stations or hospitals.

When conducting worship services they must cope with many obstacles. Speaking of small obstacles, Chaplain Wildman recalled an incident that happened last spring when he was holding services near a field artillery unit. As the services got under way the artillery was called upon to fire a mission. Backblast from the big guns proved too strong for the candles that were shedding a delicate light throughout the chapel tent. Each time a round was fired, the candles were blown out and had to be lighted again.

Artillery entered into another story the chaplain told:

Technicians were sent from general headquarters to his area last Easter to make a radio recording of the Easter services. The results were to be incorporated into a round-up broadcast from the Pentagon of worship services being conducted around the world during that holy season.

An ambitious radioman got up early that morning to record the sound of artillery firing. He planned to use it as a background to provide realism to the broadcast.

When the time came for the service to start, the technician realized he had wasted his time that morning. Artillery opened up and provided a real combat backdrop for the recording.

Service to the American troops is only part of a chaplain's duties. Frequently his work involves contact with the Koreans.

Death and destruction have made homeless many adults and children. Poverty and broken families put extra hardship upon the Korean government, already operating at a reduced income. Many refugees are cared for in compounds, but thousands are homeless and wandering, living in any manner possible. The Civilian Assistance section of the Army and the chaplains are helping as much as possible.

One time, Colonel Wildman recalled, two small children were found in a deserted village at the front during a battle. A soldier turned them over to the unit chaplain, who in turn placed them in a Korean orphanage.

Many times American soldiers give money and candy to the chaplains to be given to one of the orphanages.

"The American soldier is kind-hearted and loves children regardless of their race," he remarked, "and, generally speaking, they are more than willing to lend the small ones assistance."

Regarding the response of soldiers to religious activities, Chaplain Wildman said it is excellent. "Chapel attendance in Korea is better than it is in a civilian situation."

The slow traffic pace in Korea became a habit to Chaplain Wildman, and, as he says, he must have been a traffic bottleneck when he first returned to this country.

"I was confused for a while," he admitted, "but I'm becoming adjusted to the pace of America once again."

An Easter Journey of Cleopas and Friend

By Ira S. Ernst

IF YOU REALLY WANT to understand Easter, take a leaf out of the notebook of Cleopas. Journey with him and his unnamed friend from Jerusalem to Emmaus. You too may travel from fear to faith, from loneliness to companionship, and from doubt to certainty. Thereafter your appreciation of this holy springtime festival will be far more complete.

Much that we moderns do on Easter is too lighthearted and trivial. The fashion parade on Connecticut Avenue in Washington, Fifth Avenue in New York, or the Boardwalk in Atlantic City is characterized by pride, gaiety, and vanity. No one in this carefree company thinks of the deep meaning of the day for the lonely, the least, and the lost.

How different was the frame of mind of two disciples of our Lord as they journeyed together on the afternoon of the first Easter! Blinding sorrow walked with these friends as they traversed the narrow streets of Jerusalem. Crushed hopes were companions to their spirits as they went out of the city gate toward Emmaus, seven miles distant. They had lost a loved one and were returning home following the funeral. In fact, the One whose passing they mourned was more than a loved one—he was their Lord, and the One by whom they hoped Israel would be redeemed. His life had seemed a model of perfection, but he had been adjudged a criminal and cruelly crucified. He had spoken of himself as "the resurrection and the life." At the tomb of Lazarus he had shown a miraculous mastery over death. But now he himself had been mastered by the grim reaper. His body had been sealed in a rock-hewn tomb, and their hopes of the Kingdom had vanished. Therefore, with crushed morale and with spirits wearied from disappointment and sorrow, they walked homeward with leaden feet.

Yet were they not duly and truly prepared for Easter, even as shadows prepare us for sunshine or winter for springtime?

Let us read again this thrilling story of Cleopas and his friend as it is told in the twenty-fourth chapter of St. Luke's Gospel. It contains a strange warmth for modern hearts made cold by the winter of fear and loneliness; it gives sunshine to lives groping in the shadows of doubt and sorrow.

These ancient travelers, so un-

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speakably sad because they thought they had lost their Lord, are now no longer walking alone. A winsome Stranger has joined them. They are walking and talking together. Their eyes are "holden," and therefore they do not know him. He guides the conversation to the events that lately transpired in Jerusalem. They remain blinded by memories of the crime of the cross, the great stone, and the red Roman seal. He reminds them of a prophecy concerning the death and resurrection of this distinguished One.

Doubt dulls their vision. It is always thus. Doubt flatters itself that it is keen-eyed and intellectual. Doubt sees only a dead man and a tomb. Faith envisions the reality of the Risen Life even as faith saw the horses and chariots of God when doubt saw nothing but encircling foes.

Despite their doubts, Jesus came to these disciples and walked and talked with them because they were hungry of heart. They yearned for him. They wanted to believe, and so he entered into conversation with them. He asked them, "What . . . communications are these that ye have one to another, as ye walk, and are sad?" He knew the answer before he asked the question. His approach to them was occasioned by a compassionate yearning to share and overcome their grief. They did better than they knew when they unburdened their souls to this Stranger.

From their Easter journey we learn of a divine Friend to whom we can tell our sorrows and joys and whose guidance leads till the day is done. Walking beside us on life's toilsome road, or in heaven interceding, he is the needed confidant for our weary hearts when the thorns of life have pierced them until they bleed.

When they reached their humble home in Emmaus, that home became radiant because the unrecognized Guest remained with them and broke bread with them.

It is marvelously beautiful to remember that Christ enters the life, the home, or the church where he is wanted.

And when they sat at the table he himself assumed the place of host. This is what he promises to do. In Revelation we read: "If any man . . . open the door, I will come in to him, and will sup with him, and he with me." Very significantly St. Luke adds that "he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him." They knew him in the breaking of the bread.

The opening of the eyes of these disciples so that they might see Christ beside them in their sorrow was no more important than the fact that he opened to them the Scriptures. Through this Easter journey Cleopas and his friend received a new interpretation of Calvary. They had from Jesus' own lips a sermon such as no preacher, before or since, ever preached. It was an explanation of the Old Testament prophecies and of how they were fulfilled by him. Beginning with Moses and the prophets, "he expounded unto them in all the Scriptures the

things concerning himself." How wonderful it must have been to hear Jesus explain the fifty-third chapter of Isaiah! "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

His sermon was an explanation of his suffering on Calvary's cross and of the redemptive program he proposed for the world as the risen Lord and King. No doubt he told them of the costliness of the Divine sacrifice and of its inestimable value to the recipient. He explained the voluntary way in which he had died to save them, his death prompted by a sense of "ought" rather than "have to." He challenged them to follow him in a ministry of redemptive Christian suffering, promising that amidst suffering he would keep them and empower them and that no enemy would pluck them out of his hand.

Little wonder after this sermon that Christians should champion the doctrine that salvation of the world is by the vicarious suffering of Christ. Here they came to understand the connection that exists between Christ's suffering and his messiahship. In this sermon their eyes were opened to the challenge given by the Master that his followers suffer and even die for others because self-surrender is the pathway to power. Through this interpretation of the Scripture they were led to know him as the risen, living, and reigning Lord who had opened the door of immortality to his faithful followers. Because he had risen, heaven's door was now ajar for them.

The important fact of the story is not how they came to know him but that they did come to know him and that they understood his challenge to testify and even to die for him. Now sorrow was forgotten; joy was a duty and duty a joy. In the challenge of the resurrection they forgot their weariness. Although the day was far spent, it was not too late to go to Jerusalem—nor to the ends of the earth—to tell the story. They journeyed on feet made nimble by a great joy. Henceforth they were witnesses, not mere nominal Christians. They had "a sure word" concerning the risen Lord. For them salvation was real and service a challenge and immortality a blessed hope. For them the grave was no blind alley. Everything was now open where a little while ago all was closed: an open grave, open Scriptures, open eyes, open lips, an open door to heaven. They were confident that the grave was not a terminus but a thoroughfare. An open grave means an open heaven. These disciples returned to Jerusalem with great joy because they were confident that the separation called death is only temporary. Jesus, who had conquered death, left the gateway to heaven ajar for their entrance. For them death had lost its sting, and they could cry with Paul, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." This Easter experience made them

profound preachers of the risen, living, indwelling Presence. They did not indulge in long arguments in defense of their faith. They simply bore witness to a personal experience: Our eyes were opened, and we knew him.

Journey to Emmaus this Easter with Cleopas and his friend. You may companion with the unseen Friend who walks beside us in our sorrow. You may fellowship with those whom we have "loved long since and lost a while." Easter will mean new glory, new hope, new victory for Christ and for those who are his, for they shall share the glory of the Risen Life.

Preaching Values for Easter

IN LINE with Dr. Halford Luccock's helpful books *Preaching Values in the New Translations of the New Testament* and *Preaching Values in the Old Testament in the Modern Translations,* THE CHAPLAIN points to the sermonic value of the following recent phrasing:

Do not be deceived. God is not to be sneered at. A man will reap just what he sows. The man who sows to gratify his physical cravings will reap destruction from them, and the man who sows to benefit the spirit will reap eternal life from the Spirit.—Gal. 6:7-8 (Goodspeed).

The Son of God, Christ Jesus, . . . you have not found wavering between "Yes" and "No." With him it has always been "Yes," for to all the promises of God he supplies the "Yes," that confirms them.—II Cor. 1:19-20 (Goodspeed).

The seen is transient, the unseen eternal. I know that if this earthly tent of mine is taken down, I get a home from God, made by no human hands, eternal in the heavens. It makes me sigh, indeed, this yearning to be under cover of my heavenly habitation, since I am sure that once so covered I shall not be 'naked' at the hour of death. I do sigh within this tent of mine with heavy anxiety—not that I want to be stripped, no, but to be under cover of the other, to have my mortal element absorbed by life. I am prepared for this change by God, who has given me the Spirit as its pledge and instalment.—II Cor. 4:18–5:5 (Moffatt).

This does not mean, of course, that we have only a hope of future joys—we can be full of joy here and now even in our trials and troubles. Taken in the right spirit these very things will give us patient endurance; this in turn will develop a mature character, and a character of this sort produces a steady hope, a hope that will never disappoint us.—Rom. 5:3-5 (J. B. Phillips, *Letters to Young Churches*).

Living to me means simply "Christ," and if I die I should merely gain more of Him.—Phil. 1:21 (Phillips).

Everything belongs to you! . . . the world, life, death, the present or the future, everything is yours! For you belong to Christ, and Christ belongs to God!—I Cor. 3:21-23 (Phillips).

Great Lakes Recruit Command

The Chaplains' Program

RECRUITS report to Naval Training Center, Great Lakes, Illinois, with mixed feelings, ranging from a spirit of adventure to an attitude of apprehension. Aware of this, a chaplain enters the recruit's experience at the very beginning of his Naval service in an effort to help him adjust himself to a new environment, and to assure him of friendly assistance in his problems and difficulties, as well as to strengthen his moral and spiritual fiber. Throughout the initial whirl of physical, dental, and psychiatric examinations, the issuing of uniforms, and the formation of companies the recruit appreciates the assuring presence of the chaplain. The chaplain works daily among the men detained in the Receiving Center for medical or dental reasons, answering their thousand and one inquiries and brightening the outlook of many a confused recruit.

After this initial period of examinations and outfitting, the newly formed companies are transferred to the training area, where again chaplains play an important part in the life of the recruits. In the first week of training, each company has a two-hour session termed the "chaplain's interview." Roman Catholic personnel are interviewed and indoctrinated by chaplains of their own faith; they are informed of the names, locations, and position in the Navy of the Catholic chaplains on duty at the Training Center. Information cards are filled out, and the religious life and spiritual obligations of Catholic men in the Navy are explained. The men are urged to go to Confession in preparation for Mass and Holy Communion the following day. The Protestant and Jewish groups meet with chaplains of their faith. After being informed about religious services available and the purpose and role of chaplains in Recruit Training, and after completing religious data cards, they are personally interviewed by chaplains. If a man has not been baptized, or has not affiliated with a church, the interviewing chaplain encourages him to consider enrolling in a church instruction class of his own denominational choice. After this personal interview the men are shown films that vividly depict the reality of God in nature and the importance of cleanliness and purity in marriage and sex life.

In the Recruit Training schedule the chaplains deliver six character-guidance lectures illustrated by visual samples placed on felt-covered display boards. These lectures cover the subjects Sex Education, Responsibilities, Religion, Moral Principles, Marriage and Family Life, and Citizenship. Each of these presentations includes opportunity for questions and dis-

cussion. By means of these graphic ectures an excellent opportunity s afforded the chaplains to reinforce the moral and spiritual strength of Navy men during the most impressionable period of their Naval career.

After the chaplain's interview, hundreds of men enroll in the religious instruction classes, which are conducted on a voluntary, expressed-desire, denominational basis. As a result of these classes, held evenings after working hours or on Sunday afternoons, impressive numbers of recruits become Christians, are baptized, confirmed, and united with specific churches. This indoctrination is on a voluntary basis throughout, with a wide appeal to the recruits. During the year ending June 30, 1951, there were 2,226 baptisms and 2,560 men received into church membership in the Great Lakes Recruit Command alone. This is one of the most successful and intensive local programs for reaching youth with a vital religious appeal.

On Sunday mornings, divine services are held in the spacious drill halls, with congregations ranging as high as 1,700 men. Each Sunday twenty-eight divine services are held at the Great Lakes Naval Training Center. The great congregational singing, the renditions of a seventy-five man choir, and the short, vital sermons combine to make each service an unusual and impressive religious experience. Never again in their lives will some of these recruits worship in so large a congregation composed exclusively of young men; thus they take with them to their duties ashore and afloat around the world the memory of a religious experience that will always be a unique inspiration.

In addition to the Roman Catholic and Protestant services, others are held for adherents of the Latter Day Saints, Christian Science, and Russian and Greek Orthodox churches.

Communion services are held each Sunday for Protestant personnel. One Jewish, three Catholic, and five Protestant choirs furnish special music for the divine services.

In each regiment of the Recruit Command there is a chaplain's office. Here the men may come with their inquiries and problems. In the evenings and on Saturdays and Sundays a "duty chaplain" is available to recruits at a centrally located office in the Command. The long waiting list each evening and week end in this office testifies to the assistance and counseling afforded.

It is thus apparent not only that the ministry of the churches is available to recruits but that a thorough, dynamic program of evangelism is being carried out by the chaplains and the enlisted men assigned to assist them in their mission.

The Navy can be justly proud of this moral and religious program among the young men the country has entrusted to her keeping. In this program large numbers of men receive character guidance and the presentation of a vital religion that may never have been available to them in civilian life.

International Good Will in Action

By M. A. Ditmer

ABOARD the U.S.S. "Bryce Canyon" in the West Pacific, interest has grown apace in the new university and graduate school being built at Mitaka, Japan. Being jointly sponsored by the peoples of Japan and the United States, the university will rightly be named the International Christian University. As a result of personal contact with the leaders of ICU, seventy-three individuals on board have individually contributed a total of $614.00 for a "U.S.S. 'Bryce Canyon' Scholarship Fund" to be given to an outstanding young Japanese man who will enter the university when it opens in 1952.

This is a modern version of Jesus' parable of the grain of mustard seed. It is international good will in action, growing from small beginnings to large proportions.

The experience began last May when Mr. Togasaki, president of the *Nippon Times* and chairman of the ICU Board of Trustees, was invited by Captain M. R. Gerin, commanding officer, and Chaplain M. A. Ditmer, Jr., to speak at a "general divine service" on board. This outstanding Japanese leader won the admiration of everyone and soon became a personal friend of many of the ship's personnel.

In August Mr. Togasaki invited a group from the ship to be the guest of President H. Yuasa of ICU and himself at the building site of the new university. The 350 acres of land and the partially built buildings looked strange at first sight, for they had formerly been under construction to become the model industrial plant for the Nakajima Aeronautical Corporation which built kamikaze airplanes! After going through these buildings, which are now to house the students, classrooms, offices, gymnasium, and library of ICU, the men were entertained at a tea party on the beautifully landscaped lawn of President Yuasa's home, formerly the home of the now purged industrialist Mr. Nakajima. Here they met the leaders of this new Christian university and heard them express their Christian faith and vision concerning the vital role International Christian University would soon play in developing new leaders for a new Japan. For many of the group, this was "the most worth-while and inspiring experience we've had in Japan."

In October a second group of forty-one officers and enlisted men

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rom the U.S.S. "Bryce Canyon" isited Mitaka and ICU. The great rogress made upon the buildings nd the growing conviction that ere was a concrete expression of heir Christian faith made the men ager to be of help to these Jap- nese leaders of ICU.

The officers and enlisted men who have now contributed to the cholarship fund represent twenty- ine states and eleven church enominations in the U.S.A.

And this money is only the be- inning of their "helping out." Already some of them have written o their home churches urging roups within their churches to upport ICU. Others have contacted heir colleges to get support from he campus Christian organiza- ions. Those who will soon be dis- harged plan to go to various local hurch and civic groups, show novies and pictures they have aken at Mitaka, and tell of their wn personal experiences with CU and its leaders. Five hundred eet of color movies have been aken of the two trips to Mitaka, nd a movie has been made of this omplete project, with a tape- ecorder "sound track" of music nd narration to be played as the novie is shown. This will be cir- ulated and shown before various roups in the U.S.A. Men from Phoenix, Arizona; Cleveland, Ohio; Newport, Rhode Island; nd other cities have already in- ited Mr. Togasaki to speak in heir communities when he comes o the United States next spring.

And so these men of the U.S. Navy will in their own way work or ICU along with such outstand- ing leaders as Mr. Ichimada, gov- ernor of the Bank of Japan; Prin- cess Chichibu, sister-in-law of the Emperor; Dr. Yamamoto, Japa- nese authority on electronics; and such Americans as Mr. Lowell Thomas, General Douglas Mac- Arthur, General Matthew Ridg- way, Mr. Robert Taft, Admiral Chester Nimitz, Mrs. John D. Rockefeller III, Dr. Robert Milli- kan, Mrs. Harper Sibley, and the Honorable Joseph C. Grew, who is national chairman of the ICU Foundation in the U.S.A.

The group from this ship will be kept informed of the develop- ments of the university and the progress of the student who re- ceives scholarship aid.

Through individual, voluntary giving, these men on the U.S.S. "Bryce Canyon" feel that they are reaffirming their Christian faith by helping to create in Asia an out- standing Christian university that is international and interdenomina- tional. Here, it is hoped, a new "brother" will be helped as he begins to lead Japan toward a com- mon faith in the freedom of the individual, in respect for human rights and values, and in the wor- ship of the one living God, the Father of Jesus Christ.

With a faculty representing out- standing Christian teachers of var- ious nations and with a student body composed half of Japanese and half of foreign students se- lected on the basis of their leader- ship abilities, the International Christian University at Mitaka, Japan, will become a new light- house in a dark world filled with many rocks and shoals.

(Except as otherwise noted reviews are by the Editor.)

War for the World

By Fletcher Pratt

This compact chronicle of America's fighting forces in World War II is as good brief account of our part in that global struggle as the general reader is likely to come by. It is written by one of the country's well-known military historians and analysts.

If Mr. Pratt's book lacks some of the color of the numerous personal memoirs of war leaders, this lack is counterbalanced by his integrated coverage of all theaters of operation, on land and sea and in the air, from Pearl Harbor to the surrender of Germany and Japan; by his explanations of situations, governing policies, and strategy behind the military story; and by his presentation of the technological aspect of the Allied victory over the Axis powers.

Moreover, Fletcher Pratt has a talent for making facts come very much alive, whether those facts have to do with reasons for the swift establishment of Japanese power throughout the Pacific, or with seemingly insurmountable problems presented by new forms of war "about which no one in America yet knew more than very little," or with military and naval campaigns and logistic and technological developments that turned defeat into victory. His evaluations of the men responsible for policies strategy, and tactics furnish added interest.

The narrative is accompanied by twenty-five maps drawn by Robert W. Galvin. An additional map of the entire Pacific area would be a helpful supplement to the chapters detailing the recapture of Japan's island-empire conquests.

Some date discrepancies in the chronicle strike this reader. For example, General Hube's attack against General Clark's beachhead at Salerno is recorded as falling on July 9, 1943 (p. 124), whereas not until the night of September 8 did the U.S. Fifth Army under Clark's command move in on the Salerno beaches (p. 122).

Another example: Allied advances against the Japanese in the Owen Stanley Mountains were stalled, according to Mr. Pratt, in mid-November, 1943 (p. 148). Yet on the same page we read: "It was January 23 [1943] before resistance in the area was broken down and the last Japanese were exterminated, only 117 of them surrendering."

And Admiral Lee's surprise attack on Nauru is placed in the early days of September, 1943, "as soon as Tarawa was secure" (p. 186). But the 2nd Marine Division's con-

uest of Tarawa began only on November 20 and took four days (p. 173).

These inconsistencies are probably of no great consequence in this comprehensive volume, but they cannot be ignored.

The informal bibliographical note will be useful to readers who wish further detail on the role of our fighting forces in World War II. In this connection be it noted that seven volumes of Samuel Eliot Morison's "History of U. S. Naval Operations in World War II" have now been published—five more than Mr. Pratt lists as available at the time his note was written.

New Haven, Yale University Press, 1951. 364 pp. $5.00.

Master Plan U.S.A.

By John Fischer

Edgar Ansel Mowrer, whose particular province is world affairs and America's role therein, has this to say about John Fischer's book: "*Master Plan U.S.A.* is to me the clearest, simplest, most attractively written, generally most accurate—in short, best—account that has yet been given of our emerging foreign policy. As such it ought to fill a unique place on the shelf of everyone who feels with the author that, for better or for worse, taking the right attitude toward the world is today our most important task."

The foregoing appraisal, which appeared in the *Saturday Review of Literature,* prompted my reading of the book. The experience has been an education and an inspiration. I hope we shall see *Master Plan U.S.A.* on the best-seller lists in this country for a long time to come. It needs to be read by every American because, to borrow a phrase from the foreword, "the chips on the table are human lives—mine, and yours, and our children's."

As news reporter, writer, and editor, Mr. Fischer has been a student of world politics for almost twenty years. He is aware of the difficulty most of us face in trying to comprehend the main facts of our foreign policy, and he has a strong conviction that it is to the very close interest of each of us to understand these facts. Therefore he has written this informal report on what he believes that policy is in relation to central problems, on the men who make and administer it, the way their plan is working out, and his views of its chances for success. The result is a praiseworthy job—forthright, objective, engrossing.

For the outlines of our Master Plan, the premises that underlie it, its strengths, weaknesses, and missing pieces, and the means by which the author thinks these two latter may be remedied, this review affords no space. Which is just as well, since I hope that readers will go direct to the book.

New York, Harper & Bros., 1951. 253 pp. $3.00.

Barabbas

By Pär Lagerkvist

According to custom, one prisoner was released at each celebration of the Passover. Jesus might have been saved from crucifixion

had the mob so desired. Instead, the multitude shouted for the release of Barabbas, a criminal.

The fictional story of Barabbas, who is merely mentioned by the four Evangelists, is told by Pär Lagerkvist, Swedish novelist and winner of the 1951 Nobel prize.

The story opens with Barabbas watching from a distance, hour after hour, as three men died on Golgotha. Particularly, he watched that central figure, the Nazarene, whom the multitude had chosen for crucifixion instead of him. He was puzzled and frightened at the earth's trembling and the darkness.

From that day on, he could not escape the shadow of the cross. Contact with Christians seemed unavoidable.

Captured and chained to another slave, a Christian, he toiled in a Roman copper mine, was rescued and taken to Rome by an overseer.

Drawn to a new and strange religion of love he could not accept, he could not escape the fascination of the idea of life after death.

On a certain night he attempted to find a secret meeting of Christians in the Jewish catacombs. Unsuccessful, he was returning, when he saw a house on fire. To him, this meant that the Christ had come to burn the Roman city and establish his Kingdom. Catching up burning brands, he ran to spread the fire. Arrested for arson, he was crucified with a band of Christians falsely accused of the same crime.

Lagerkvist is an artist with words. His description of people and places has the stark reality of Grant Wood's paintings. Where Barabbas went, what he did, and how he died—events told with a minimum of words—are background to the struggle of a mind that wanted to believe in the Christ but was unable to accept him as the Redeemer.

The reader who expects the author to spell out the answer to the mental struggle of Barabbas may find himself struggling with this ending of the story:

> Only Barabbas was left hanging there alone, still alive. When he felt death approaching, that which he had always been so afraid of, he said out into the darkness, as though he were speaking to it:
>
> —To thee I deliver up my soul.
>
> And then he gave up the ghost.

New York, Random House, Inc., 195[illegible] 180 pp. $3.00.

One Moment with God

By Edward L. R. Elson

There is much to commend in Edward L. R. Elson's *One Moment with God*, a pocket-size booklet with 366 daily devotions.

You will like its rounded corners, its waterproof cover, and its readable type. The content is pithy and rich. A day's reading has its own message, yet there is continuity for each week.

For the comment of each day, which may be in the words of the author or in a poem or other quotation, there is an applicable Bible reference (from Psalms or the New Testament) and a sentence prayer.

The prayer may be only five

ords, or it may be eighteen; but each case it reveals the heart of ne day's thought.

Dr. Elson, an effective preacher one of the great churches in merica and an equally effective haplain in World War II, has unsual qualifications for the task ssigned him. I believe *One Moent with God* will have wide use and out of the armed services.

arden City, New York, Doubleday & o., 1951. 192 pp. $1.25.

The Seven Words

By Clovis G. Chappell

Seven sermons make up this venty-seventh book to come from he pen of Dr. Chappell. His rmer books include *Anointed o Preach, When the Church Was Young,* and *Questions Jesus Asked.*

Each of the seven times Jesus poke from the cross, beginning vith "Father, forgive them; for hey know not what they do" and nding with "Father, into thy ands I commend my spirit," is he basis of a sermon.

Very great meaning is to be ound in these seven statements. Falsely accused, tortured, forsaken y most of his followers, in agony f body and mind, Jesus spoke. 'What he had preached on the unny hill of the Sermon on the Mount, he practiced on the grim hill of Calvary," says Dr. Chappell.

In these sermons on the words rom the cross Dr. Chappell preents the very substance of Chrisianity and vividly portrays the strength and love of Christ. Each sermon is replete with present-day incidents that relate the sayings to our own times.

New York and Nashville, Abingdon-Cokesbury Press, 1952. 78 pp. $1.00.

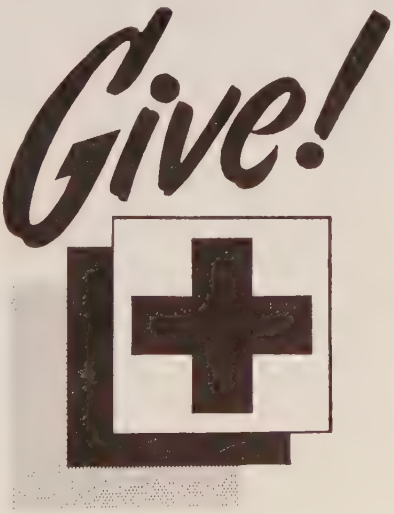
This Is the Day

By Theodore Parker Ferris

In this volume of twenty-eight sermons, which presents the thinking of a great preacher on many themes, chaplains will find ideas that should prove helpful in their service to youth in uniform.

Dr. Ferris is the fifteenth rector of famous Trinity Church, Boston, following happily in the steps of such men as Phillips Brooks, Charles Lewis Slattery, and Henry Knox Sherrill. He teaches homiletics at the Episcopal Theological Seminary in Cambridge. This book reflects the author's varied interests and wide relationships.

Chicago, Wilcox & Follett Co., 1951. 191 pp. $2.50.



THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"

By Dr. Paul Scherer

The Ageless Cross

Luke 23:33: "And when they were come to the place, which is called Calvary, there they crucified him."

There is something strangely timeless about the cross. You cannot date it. Always it seems to be thoroughly contemporary. Like nothing else that has ever happened in the past, it goes on happening. It fitted the Jewish landscape, and it fits ours.

One reason is that God is forever the same. He is a holy, loving Will, intent on his own untiring quest for the human soul.

And this human soul seems to be forever the same: this is the other reason. The human soul keeps loving and resenting God. What he says is a solace yet an offense to it still. He humbles its little pride, upsets its little traditions, stultifies its little prejudices.

Calvary is not dated, because nothing that brought it about is dated. Take this trinity of hate that nailed Christ to a cross:

Pride was there. That's what he had offended in the Jews: "We are Abraham's seed." This is not dated!

Tradition was there. Those people hung a man on a cross because he was out of line wit[h] what the founding fa[-]thers had said. Hov[w] often he had stood u[p] out of the very ruin o[f] ancient and time-honored precedents--and won! (Remember how th[e] church of the Middl[e] Ages looked askance a[t] the science of medicin[e] and drove all the pioneers of tha[t] healing art underground with thei[r] cadavars. Remember how it mad[e] Galileo recant and declare that th[e] earth was flat.)

Prejudice was there. "Say w[e] not well that thou are a Samar[i]tan?" "Whom makest thou thy[-]self?" "Art thou greater than ou[r] father Abraham?" "Away wit[h] him." "We have no king but Cae[-]sar."

No, I cannot fix the cross i[n] time. It won't stay anywhere. It i[s] the human heart that drives nail[s] into the hands and feet of God--[-] your heart and mine.

"There they crucified him." No[t] yesterday only, but today, and to[-]morrow.

Christ Did Rise!

I Corinthians 15:19-20 (Mof[-]fatt): "If in this life we have notl[-]ing but a mere hope in Christ, w[e] are of all men to be pitied most[!]

"But it is not so! Christ did rise!"

Paul was looking back over thirty-odd years and so could see in some perspective what a difference the Resurrection had made. It had given a new and deeper significance to the very fact of being alive in the world.

Anybody who wanted to could collect the evidence for himself. He had been seen, this Jesus, by over five hundred people at one time. Most of them were still living. The new Testament bothers with the case no further. If the account of the Resurrection had been a fiction, every hour wide open to rebuttal, it could hardly have held up in a world fiercer even than ours.

The disciples were in the same dilemma in which we are today. They loved the past; they did not believe in the present; and they dreaded the future. That was the situation when suddenly they came face to face with the only thing on earth that could ever have transformed it. No, it wasn't easy for them to believe in the Carpenter from Nazareth. But, no matter what the facts were then, this risen Jesus was still a fact too.

The New Testament is concerned only with this Jesus and how that first Easter changed the whole of human existence. The *essential* thing about it was the difference it made, and always will!

Doubting God

Matthew 11:3: "Art thou he that should come?"

One day when you are down on your knees in the morning and have come as far as "Thy will be done," all at once the odds against it, which have been piling up for years, will seem entirely too heavy. You have been tucking your doubts away somewhere, saying, "That's that. I don't understand it. I never will understand it. I'll just take what Christ says and leave the rest to him." Instead of having it out with each doubt, each contradiction, the minute it gets on its feet, you've crammed them all, one by one, under the Creed, or under the Lord's Prayer, and stuffed the remains in your pockets.

Now you decide to turn those pockets wrong-side out to see what's there. Maybe you've been fooling yourself. Maybe that's all religion is—doubtful contradictions.

What is the answer?

First of all, do what John did. Take your doubts directly to Jesus. He wasn't put out with John. He wasn't angry. He didn't throw up his hands and say, "My word, won't anybody believe me?" He seems to know ahead of time that we'll get pretty well confused now and then and begin to ask what religion is all about, if anything. So did Abraham and Moses, Elijah and Jeremiah, Peter and Thomas, and John the Baptist. Not bad company. You don't have to be ashamed of it!

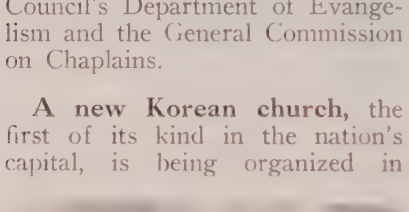
Take your uncertainties, one by one, to Jesus. Be honest about them. Then get up on your feet when you've done this and look back at it all with him. Don't try to fashion your idea of God from what has happened; try to fashion your idea of what has happened from God!

N E W S B R I E F S

GENERAL

Some thirty retreats for chaplains of the armed forces will be sponsored this year by the National Council's Department of Evangelism and the General Commission on Chaplains.

A new Korean church, the first of its kind in the nation's capital, is being organized in Washington, D. C. Tai Mook Kim, a graduate of Oberlin Theological Seminary, Ohio, and a former professor at Chosen Theological Seminary in Seoul, will serve as the first pastor of the congregation.



U. S. Army Photograph

Former combat infantrymen, these men are now chaplains of the 47th Infantry Division, Camp Rucker, Alabama. Left to right: Chaplain James R. Crook, 135th Infantry Regiment; Chaplain Floyd L. Heckard, 164th Infantry Regiment, and Chaplain Harry R. Mays, 136th Infantry Regiment.

Week-long missions at 120 armed forces stations in the United States were held during January and February. Some two hundred ministers, representing forty denominations, joined in the religious campaign.

Co-operative church groups in this country number nearly five thousand, according to a report to the National Council of Churches.

A recent joint conference of chaplains at the Ecumenical Center in Oxford discussed the need and opportunities for more co-operation between British and United States chaplains in areas where troops of the two countries are stationed adjacent to each other.

A Quiet Room for individual prayer and meditation, commemorating six Union and Auburn Seminary alumni who gave their lives in World War II, was recently dedicated at Union Theological Seminary by President Henry P. Van Dusen and Dean of the Faculty Reinhold Niebuhr.

U.S. Army Photograph

Post Chaplain Carl S. Ledbetter, Augsburg Military Post, turns over responsibility for the Protestant religious education program of the European Command to Chaplain Morris C. McEldowney and his assistant, Miss Mabel E. Parsons.

ANNOUNCEMENTS

The first Mormon temple in California, and the largest in the nation, is under construction in Los Angeles.

A plan for federation with the Universalist Church of America received overwhelming approval at the General Conference of the American Unitarian Association meeting in Montreal, Canada. If, after careful study, Unitarian churches approve the plan, it will be adopted.

A joint Presbyterian hymnal is being planned by representatives of Presbyterian bodies including the Presbyterian Church, U.S.A.; the Presbyterian Church, U.S. (Southern); the United Presbyterian Church; the Reformed Church in America; and the Associated Reform Presbyterian Church.

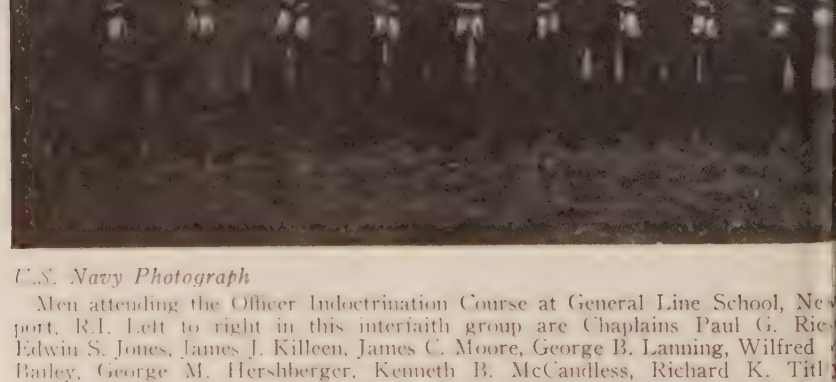
"Pattern for Living," a recently launched Chicago television program to bring the Christian message into the homes of young people, is expected to integrate more than two thousand high

school students into its format as participants during the course of the weekly Saturday afternoon broadcasts.

The international Convention of the Disciples of Christ has voted to hold its 1952 meeting in Chicago, May 19-23, simultaneously with that of the American Baptist Convention.

The First Annual International Churchman's Exposition is to be held at the Chicago International Amphitheatre, May 19-24. Over 25,000 church officials and committee members from all sections of the country and abroad are expected to view the exhibits of materials, devices, and services that go into the building and operation of a church and take part in special conferences on Church Architecture, Music, Financing, Buildings and Visual Education.

The Associated Church Press will hold its next annual meeting in Washington, D. C., April 16-18.



U.S. Navy Photograph

Men attending the Officer Indoctrination Course at General Line School, Newport, R.I. Left to right in this interfaith group are Chaplains Paul G. Ries, Edwin S. Jones, James J. Killeen, James C. Moore, George B. Lanning, Wilfred Bailey, George M. Hershberger, Kenneth B. McCandless, Richard K. Titl William H. Vinson, Jesse M. Ashcraft, Dennis C. Kane, Joseph B. McGroari Justin A. Kane, Theodore E. Schultz, John Grabowski, and Willis J. Forsyth.

DUCATION

One hundred twenty-nine udents are enrolled at colleges d seminaries in eleven countries der the 1951-52 scholarship pro- am of the World Council of urches' department of inter- urch aid. Under this program a tal of 950 students have been abled to gain a year's experience church and educational life in her countries since the end of orld War II.

Fifteen Chinese graduate stu- nts (six women and nine men) ere granted aid for 1951-52 by e United Board for Christian lleges in China. All but one, who working in England, are study- g in American institutions.

Thirteen theological students om eight countries are now udying in German seminaries der the auspices of the World uncil Scholarship Committee d Hilfswerk.

OREIGN

For relief of Korean war or- hans a check for $10,657.00 has en sent to General Matthew dgway. This is the result of a ecial offering conceived by Chap- in Silas E. Decker. The money as contributed by WAC's and ldiers of the Third Army and eir families.

Chaplain Decker says that he ad the support of our General odge, a fine Christian and Pres- terian." And he adds: "Their ft is another token of religion in e U.S. Army."

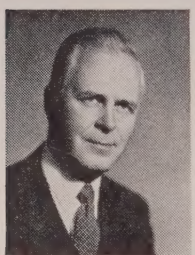
U.S. Navy Photograph

Aboard the cruiser U.S.S. "Toledo" in Korean waters, Captain Hunter Wood, USN, commanding officer, reads from the New Testament to crew members at Sunday services on the fo'c'sle of the warship. At the request of Chaplain L. C. M. Vosseler (left), Captain Wood has been reading the Scriptures each Sunday while the "Toledo" is in Korean waters.

The men of Chaplain Burr Millican's 66th Ordnance Battalion, now on duty in the Far East, contributed $945.10 to pay for the passage of a Japanese student, Misado Hirabe, to the Wayland Baptist College, in Texas, and for her return when her studies are completed.

To stamp out communism and guerrilla warfare, the Malaya-British controlled government on the Malay Peninsula is carrying on the resettlement of some 500,000 Chinese farmers and laborers into 324 new towns carved out of jungle. The Methodist Church of America, the principal church on the Peninsula, is attempting to minister to the "new residents" with chapels and schools.

PERSONALITIES



Dr. Frederick W. Cropp, general secretary of the American Bible Society since 1939, resigned to return to the pastorate. He is now minister of the Presbyterian Community Church of San Marino, California. Dr. Cropp is a member of the Department of Evangelism of the National Council of Churches.

Dr. David Edgar Lindstrom, professor of rural sociology in the College of Agriculture of the University of Illinois and active Methodist layman, has been appointed to the staff of the new International Christian University in Japan, according to a recent announcement made by President Hachiro Yuasa in Tokyo.

Rev. Warren C. Mounts and Rev. Dan B. Jorgensen, who served as chaplains during World War II, are again on active duty.

Dr. Robert H. Gerhard and Dr. James C. Thomson have been appointed to the staff of the new International Christian University in Japan. Dr. Gerhard, former professor at North Japan College in Sendai, is to set up an English-language communication program; and Dr. Thomson, who was recently on a Fullbright fellowship as adviser to the department of health of the Iranian government, will be professor of biochemistry and director of nutritional research.

Theodore W. Engstrom, Michigan businessman, is the new executive director of Youth for Christ International.

CHAPLAINS

Chaplain Loren T. Jenks is the new president of the Chaplain Board with headquarters at Fort George G. Meade, Maryland. He succeeds Chaplain Arthur C. Piepkorn, who resigned to accept a position with the teaching staff of Concordia Theological Seminary, St. Louis, Missouri.

Chaplain Paul H. Maurer received the award of the Bronze Star Medal for meritorious service in connection with military operations against an armed enemy.

Chaplain John D. Zimmerman, who recently reported as officer in charge of the Navy Chaplains' School, Newport, R. E., H

Chaplain John D. Zimmerman, who recently reported as officer in charge of the Navy Chaplains' School, Newport, R. I., has been selected for promotion to the rank of captain. Chaplain Zimmerman is a veteran of eighteen years service in the Navy chaplaincy.

Lake Nakomis Presbyterian Church
Minneapolis, Minnesota

Every minister knows there is a hump in the road that marks a person's relationship to his church. This hill lies squarely between the childhood experience of church school and the adult experience of formal worship and organizational life—right in the middle of the turmoil of youth and young adulthood—right at the time when most of our young people will be called into the service of their country.

Many fine young people never make it over the hump. They drop out and the church knows them no more; unless, perchance, their children lead them over the hump and back to the church.

As I take up the work of the United Fellowship of Protestants, I am inspired with the thought that in this "United Fellowship" the chaplains in every church and camp and the ministers in every church and parish form a mighty team to help millions of young people over that hump and keep them solidly within the fellowship of Christians. I consider it a great privilege to be a part of that team. In all that we do in our own groups let us always think of "United Fellowship" as a great movement of wonderful young people going over the hump to a fuller religious experience and a greater churchmanship.

Joe Dana